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ABSTRACT

This collection of abstracts is part of a continuing series providing information on recent doctoral dissertations. The 16 titles deal with the following topics: (1) a psycholinguistic analysis of the rhetoric of Abba S. Eban; (2) synergetic tetrahedral communication models; (3) a form critical approach to the oral traditions of the black church as they relate to the celebration of death; (4) the rhetoric of Afro-American poetry; (5) rhetoric in the English educational system, 1520-1550; (6) rhetorical visions of medicine of Mexican-American and Anglo patients and practitioners; (7) film criticism and economically successful films; (8) an analysis of internal rhetoric in the health care system; (9) the judicial opinion as a rhetorical performance; (10) rhetorical theory and the free clinic movement; (11) a rhetorical study of chicanismo in selected poetry from 1969 to 1972; (12) the grammatical structure of oratory; (13) the rhetoric of social justice, legal justice and moral justice; (14) evaluation of noncontent speech accommodation; (15) the rhetoric of Henry A. Wallace; and (16) a dramatistic perspective on the rhetoric of Holocaust survivors. (MKM)

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A PSYCHOLINGUISTIC ANALYSIS OF THE RHETORIC OF ABBA S. EBAN Order No. 8016635

ADLER, RICHARD KENNETH, PH.D. *Ohio University*, 1980. 342pp. Director of Dissertation: John Timmis III

The purpose of this study is to apply to the speeches of Abba S. Eban, the rhetorical-theoretical concepts of cognitive dissonance from the point of view of rhetorical psycholinguistics. Specifically, the study is designed to discover whether or not the psychology of Eban is habitually cognitively congruent in its operation. A person who is committed to the principle of congruity inherently is also committed to the theory of cognitive consistency.

In the literature of cognitive consistency, commitment usually refers to an individual's resistance to overt change in behavior. Therefore, if Eban is committed to the principal of congruity, then any cognitive inconsistency is difficult to accept. So if Eban is to be confronted with a dissonance arousing situation and he is forced to make a choice, belief inconsistency is inevitable.

Further, the study is also designed to study Eban, a habitually cognitive congruent individual, in a theoretically dissonant and subsequently consonant situation in order to learn whether his behavior is psychologically consistent in both the dissonant and the consonant situation.

When a person is in a state of dissonance, Leon Festinger says he tries to establish internal harmony, consistency, or congruity among his opinions, attitudes knowledge, and values. He further states that the existence of dissonance, being psychologically uncomfortable, motivates the person to try to reduce the dissonance and achieve consonance. A person in dissonance, therefore, undertakes specific behaviors to resolve the dissonance in an attempt to achieve consonance.

The criteria for Eban's behavior comparisons were drawn from Festinger's dissonance theory, the literature of belief action congruity, and rhetorical psycholinguistics. The evidence to prove or disprove that Eban behaved as predicted was drawn from his rhetorical behavior as exemplified through nine speeches and letters written and presented before, during, and after the Six-Day War with the Arab Nations during the period October, 1966 through November, 1967.

According to the literature, certain behaviors were predictable in Eban. These became apparent when Eban made an attempt to resolve the dissonance that had been aroused. The behaviors included: projections, redefinition of the scale property, association of ideas, externalization, implicit labeling, and forced compliance.

It was predicted that an examination of Eban through his speeches and letters should reveal, in a known dissonance situation, extensive use of each rhetorical behavior. And when Eban was found to be in a consonant situation, there should be very little or an absence of these devices throughout his speeches and letters. Therefore according to the literature of cognitive consistency, these devices should be found to a greater extent in the speeches leading up to the war, and to a lesser extent in the post-war speeches.

Results indicate that since Eban is committed to the belief of peaceful coexistence, he is in a state of dissonance during the pre-war speeches. And he is not in a state of dissonance in the speeches made after the Six-Day war ended. An investigation of the pre-war speeches and letters indicate that evidence shows that when war is soon to begin, the build up of dissonance becomes apparent. Thus the pre-war speeches contain the behavioral devices. And as the war ends, Eban uses none of the behaviors.

The findings reveal new insights into the study of Abba S. Eban and into the study of rhetorical analysis from dissonance and psycholinguistic theories.

THE DISCOVERY AND APPLICATION OF SYNERGETIC TETRAHEDRAL COMMUNICATION MODELS Order No. 8014475

CARR, MARION MONA ODELL, PH.D. *Temple University*, 1979. 161pp.

Recent research in speech communication and related disciplines is expanding our knowledge of the complex nature of human communication. A cumulative body of research begun in the late nineteen-twenties by an expanding group of scholars shows substantial agreement among them on the foci of their studies as well as on the properties of human communication. Their findings call for new communication models that emphasize the holistic nature of symbolic events, and focus on observed and inferred phenomena--on human speaking and thinking, with word meaning and verbal concepts as the unit for analyzing the content of a symbolic event. In addition, multidimensional structures should model interdependent relationships, revealing the hierarchy of processes in symbolic events; and communication models should reflect a rationale that is consistent with the development of a closed circle of concepts, interdisciplinally relevant.

This study proposes that synergetic tetrahedral communication models incorporate the above findings. In 1974 I discovered that the late Chancellor Konrad Adenauer's rhetorical methods of cultivating international understanding manifest synergetic tetrahedral systems. Adenauer's rhetorical *Concept*, or rationale for persuasion, is comprised of three subjectively functioning media whose respective elements modify the elements of three objectively functioning media. The subjectively functioning media (or means of persuasion) are Adenauer's perceived *ethos*, his *philosophical tenets*, and facilitative *attitudes*. The objectively functioning media are his *concept of might*, substantive *goals*, and *procedures* for achieving them: these three modified media present his "message."

Adenauer's "message" is further modified by perceived influences of *physical setting, cultural-political setting*, and by *audience responses*. While these modifications may be anticipated by the speaker, they are actualized by his speaking to listeners, i.e., by the *Realization* of his rhetorical *Concept*. My "provisional model" for *Concept* was the bitetrahedral hexahedron.

In *Synergetics: Explorations in the Geometry of Thinking* (Macmillan 1975), Dr. R. Buckminster Fuller explains that "Synergetics is the exploratory strategy of starting with the whole and the known behavior of some of its parts and the progressive discovery of the integral unknowns and their progressive comprehension of the hierarchy of generalized principles." By this definition, rhetorical analysis and communication model research are functions of "synergetics." My research is meant to extend the concept of synergetic tetrahedral systems to the analysis and understanding of communication.

I have accepted the excellent suggestion of Edward J. Applewhite, Fuller's collaborator for *Synergetics*, that the tetrahedron's six vectors more efficiently project the six juxtaposed media of Adenauer's *Concept* than the bitetrahedron with nine vectors. Thus I project both *Concept* and its *Realization* in the bitetrahedral structure of my original model whose nine vectors accurately manifest the juxtaposition of *Concept's* six media, plus the perceived influences of *physical setting, cultural-political setting, and audience responses*.

Fuller calls the tetrahedron "the first and simplest subdivision of Universe . . . whose self-stabilizing energy-event complex" presents the minimal structure for generating "syntropy." Positive-negative tetrahedra are energy exporting/importing systems comparable to *Concept-Realization's* two-way syntropic process, wherein participants experience simultaneous exchanges of "feedback" in respect to the continually modified "message."

Applying these models to President Carter's March 12, 1979 Address before the Knesset, I show that Adenauer's persuasion media are integral also to Carter's address, as are their synergetic tetrahedral projections of *Concept* and *Concept-Realization*.

These studies suggest that rhetorical events, generally, are characterized by synergetic tetrahedral relationships and that synergetic tetrahedral systems are consistent with a closed circle of interdisciplinal concepts and structures.

Synergetic tetrahedral communication models are applicable to peace negotiation, diplomacy, conflict resolution, to teaching and learning about communication and message design, to analysis and criticism of rhetoric, theatre, ritual, and oral interpretation of literature.

A FORM CRITICAL APPROACH TO THE ORAL TRADITIONS OF THE BLACK CHURCH AS THEY RELATE TO THE CELEBRATION OF DEATH Order No. 8018684

CRAGGETT, FOSTER T., D.MIN. *School of Theology at Claremont*, 1980. 80pp.

This project will study the extent to which the methodology of form criticism can be applied to the oral traditions of the Black church. The particular aspect of oral tradition to be examined in this project will be that related to the celebration of death as viewed from the context of Black culture.

It is [illegible] that the celebration of death by the Black church reflects a distinctive acculturation similar to the distinctiveness of Black speech, Black music, and Black worship; nevertheless we are concerned with the antecedents of cultural experiences and their origins.

Form criticism has served as a most useful tool in Old and New Testament scholarship. Analysis of structure, genre, setting, and intention have provided a most illuminating awareness of the meaning of particular texts, and the history related to these texts.

In the use of form criticism wailing and lament have been found to have commonality. Yet within that commonality there are significant differences in the performances by various cultures. Herein we shall use the genre of the dirge to note the similarities and differences. First, we shall examine the Old Testament period; second, an African tribe's dirges will be reviewed; third, the "dirge" of the Black church will be scrutinized.

Following the introduction, which defines the terms, scopes, and goals of the project, will be a form critical study of a prophetic dirge by Jeremiah. Close attention will be given to the metrical forms of the *qinah* and *mashal*. The third chapter will analyse the funeral dirges of a West African tribe; namely, the Akan tribe of Ghana. We shall examine the typology related to these dirges.

Chapter four will, then focus on the Black celebration of death and present a dirge model congruent to the Black church. Particular emphasis will be placed upon the dual streams of tradition, i.e., the Old Testament and African precedents which helped shape the practices of the Balck church in terms of the celebration of death.

The concluding chapter will indicate the feasibility of the use the form critical method, and will state a reemphasis of the term "celebration" from the Black perspective.

THE RHETORIC OF AFRO-AMERICAN POETRY: A RHETORICAL ANALYSIS OF BLACK POETRY AND THE SELECTED POETRY OF MARGARET WALKER AND LANGSTON HUGHES

Order No. 8026672

EDWARDS, MICHAEL LE ROY, PH.D. *University of Kansas*, 1980. 179pp.

The poetry of Black America is part of the Afro-American's oral cultural tradition and reveals NOMMO--the power of the spoken word which manipulates all forms of raw life. It is the purpose of this study to view black poetry as a medium of persuasive communication and examine the rhetorical heritage inherent in black poetry. The thesis of the study is that Afro-American poetry traditionally functions as a means of communication insomuch as it reflects black people's environmental thinking at particular points in time and strategies for dealing with the situational realities of that environment.

The method of study is based on an historical-critical review of literature associated with Afro-American poetry. Chapter I, introductory in nature, discusses the value of understanding that poeticized situations represent in concrete form what the poet regards as significant rhetorical events. Chapter II investigates the concept of NOMMO and explores the oral African heritage inherent in black poetry. African religious and philosophical thought pertaining to NOMMO are considered. The development of NOMMO as the historical genesis of the Afro-American's appreciation for the spoken word and its manifestation in the verbal behavior of blacks are analysed. Chapter III investigates significant rhetorical characteristics of poetry and specific variations in Afro-American poetry. These characteristics are not limited to, but include: (1) connotation, (2) imagery, (3) figurative language, (4) sound symbolism, (5) rhythm, and (6) indirection. Chapter IV examines both the roles of the Afro-American poet as communicator and the rhetorical aims of black poets. This chapter goes on to identify the major rhetorical strategies of vilification, objectification, legitimation, mythication, solidification, polarization, moral suasion, self-definition, and race glorification inherent within Afro-American poetry. The tenets of the seven interrelated principles of the Black Value System are explored as a basis for identifying reoccurring themes in black poetry. These seven principles are: (1) Umoja (Unity), (2) Kujichagulia (Self-determination), (3) Ujima (Collective work and responsibility), (4) Ujamaa (Cooperative economics), (5) Nia (Purpose), (6) Kuumba (Creativity), and (7) Imani (Faith).

Chapter V and Chapter VI treat in order, Margaret Walker and Langston Hughes as poet-communicators. Using the strategies and themes found in Chapter IV, these chapters examine the selected poetry of Walker and Hughes. In Chaper VII, it is claimed that Afro-American poetry, as part of a long and oral tradition, functions as a body of rhetorical discourse. Reflected in that discourse are always the ideas, values, opinions, and beliefs of black people.

RHETORIC IN THE ENGLISH EDUCATIONAL SYSTEM, 1520-1550

Order No. 8025682

FREEDMAN, ROSELYN LEE, PH.D. *The University of Michigan*, 1980. 204pp.
Co-Chairmen: Richard L. Enos, Herbert W. Hildebrandt

The sixteenth century witnessed political, religious, and educational changes in England that were subsequently to influence rhetorical history. This study has examined grammar-school educational materials of the English schools during the reigns of Henry VIII and Edward VI for the period 1520-1550. A specific purpose was to discover if the shift in spoken and written language to English was reflected in the focus and content of rhetoric, in turn tied to the political and religious milieu of the English Reformation.

Four separate visits were made to England for locating primary materials that would assist filling the existing gap in knowledge of rhetoric during the English Reformation. The study focused on the political, religious, and educational environment of the Reformation viewed against the background in which rhetoric was formulated, exercised, and taught. The historical basis for the study was established through the English rhetorical heritage, with an investigation of the controversy regarding classical languages versus the vernacular for rhetorical education. Two representative treatises--Leonard Cox's *The Arte or Crafte of Rhethoryke* and Richard Sherry's *A Treatise of Schemes and Tropes*--were analyzed, interpreted, and evaluated to demonstrate specific changes reflected by the Reformation and the officially sanctioned shift to English.

Resultant findings are: (1) The Reformation may not have been solely responsible for continued development and acceptance of the English language, but was a prominent, contributing factor requiring political action for adoption by the Church of England; (2) changes were instituted in educational governance and directions in which education led, but the process remained virtually identical to that previously existing; (3) the political and religious shift to English fostered educational modifications, transferring emphasis to the written English word; (4) rhetorical texts produced for grammar-school use stressed study of vernacular composition and expression, while retaining Latin for students planning university study; (5) representative works selected for analysis demonstrated movement to a native basis for rhetoric, focusing on the vernacular as the newly acceptable medium for idea transmission; (6) the selected treatises are important to rhetorical history for promoting utilization of English and demonstrating a change in content emphasis from invention to style; and (7) Leonard Cox and Richard Sherry were leaders by supporting Anglicization of rhetoric as reflected in the nature, format, and intent of their works.

Conclusions of this study are that changes introduced in the sixteenth century following the English Reformation produced long-lasting effects for rhetoric and the total educational system; works composed in the mid-sixteenth century reflected a new and unique approach by focusing on written English rhetoric with content stressing style; and rhetorical instruction gained a new direction with emphasis on creating and analyzing written compositions, including poetry and prose, rather than preparing materials for oral presentation.

RHETORICAL VISIONS OF MEDICINE COMPARED AND CONTRASTED: CURANDERISMO AND ALLOPATHIC FAMILY PRACTICE AS HELD BY MEXICAN-AMERICAN AND ANGLO PATIENTS AND PRACTITIONERS

Order No. 8025447

GANGOTENA-GONZALEZ, MARGARITA, PH.D. *University of Minnesota*, 1980. 450pp.

This dissertation compares and contrasts the rhetorical visions of medicine held by two systems of healing coexistent in the Midwest of the United States: allopathic family practice and Mexican American curanderismo. The allopathic sample consisted of ten male family practitioners working at private hospitals and clinics, and of ten male and female patients of family physicians. the curanderismo sample included six male and female practitioners of curanderismo (curanderos and curanderas) and ten male and female patients of curanderismo.

The data was gathered by interviews following the showing of a stimulus videotape consisting of a family physician healing a client and a curandera treating a patient. The trained interviewers were of Anglo culture for the allopathic sample, and of Spanish speaking background for the curanderismo sample. The order of presentation of the healing sessions was reversed for half the sample. Interviewers sought to elicit real or fictitious stories about healing and the patient-healer communication in the focused interviews.

The data was analyzed using fantasy theme analysis as developed by Bormann (*Quarterly Journal of Speech*, Vol. 58, No. 2, 1972). The critical method involves identifying the major themes, plots, scenarios, and personae within the stories of the interviews. From this material the critic constructs a composite rhetorical vision for each group of interviewees. The final step in the study was comparing and contrasting the views of all four groups.

The study found two distinct and complete visions of healing associated with the two historic traditions. The study explains each vision in detail. Among the important elements it was found that the allopathic vision's main persona in the scenario is a male family practitioner. The patients of

allopathy had a less restricted view than the family physicians since their vision, in addition to going to doctors, accepted the healing potential of chiropractors, of faith, and of a God persona. Patients, in contrast with physicians, emphasized prevention and health maintenance and placed themselves in a central role in the healing event. Practitioners of allopathy stressed illness control and destruction and were object oriented; only superficially was the patient their main concern.

The curanderismo sample knew the allopathic vision and made allowances in their vision for accepting the orientation to healing. The orientations that allowed the participants in different visions to relate, even if in sometimes antagonistic ways, are examined in detail. The followers of curanderismo accepted the allopaths, however, as long as they satisfied the communicative needs of their vision and achieved successful results. The vision of curanderismo is more complex and includes more scenarios than does the view of allopathy. Curanderismo supported a materialistic scenario to account for some diseases, but emphasized scenarios of spirit and mind over matter. The main persona was the female or male persona of the curandera or curandero. Both patients and practitioners are patient-oriented and concerned with preventive medicine and health maintenance.

The investigator discussed the causes for the lack of preventive and health maintenance orientation of physicians. The study examines the communicative problems likely to emerge in the clash of visions of healing. Each vision's ability or difficulty in accounting for patient healing by methods other than those recommended and sanctioned by its shared fantasies is examined. The study concludes by discussing the implications of the findings for health care personnel working within monocultural and multicultural environments. Based on the study, the investigator suggests changes in the communication training of medical personnel.

FILM CRITICISM: ITS RELATIONSHIP TO ECONOMICALLY SUCCESSFUL FILMS AND AN APPLICATION OF RHETORIC TO IMPROVING THE CRITIC'S METHODS Order No. 8022289

HILLWIG, JACK LEONARD, PH.D. *The Ohio State University*, 1980. 191pp. Adviser: Dr. Robert W. Wagner

This study examines the field of journalistic film criticism from a number of perspectives. Initially it presents film criticism--as written by major critics in national publications--as an area with numerous problems. Film criticism, as journalism, follows no journalistic guidelines. Critics write in a subjective manner too frequently basing their reviews not on facts and logic but on opinions, petty hatreds, and purely personal bias. Critics are found to disagree radically on what quality in film is.

The first section of the dissertation (Chapters I, II, and III) shows the state of film criticism from 1960 through 1975 and determines the worth of film criticism from an economic standpoint. The ten most economically successful films were studied each year from 1960 through 1975. These films were studied in relation to critical appraisal by major national critics writing in journalistic publications and in relation to major motion picture awards.

Conclusions included: (1) Most critics seem to have little concern about whether a film will be successful at the box office and there seems to be no relationship between positive critical reviews and the box office success of a film. As a result of this it was concluded that critics have very little influence over whether or not the public goes to see a film. (2) Critics, except in a few instances, disagree with each other over which films are good and which are not. Throughout most of the sixteen years a film stood an almost even chance of being reviewed positively or negatively by any given critic. Critics were found also to seldom consistently agree with each other. (3) Critical reviews do not influence the award winning capacity of a film.

The research in the first section of the dissertation indicates that film criticism is not serving the public journalistically. While much of the criticism is entertaining very little was found to be factually informative, and as a result of this film criticism suffers from a lack of credibility. Any consistent reader of numerous national publications' reviews on a particular film will generally find such a diversity of opinion and such poorly presented arguments as to give up on criticism as anything more than plot summary.

The second section of the dissertation (Chapters IV, V, and VI) poses new functions for film criticism and corrects some of the deficiencies. Film is presented as part of a communication process and the critic is defined as a key intermediary link in that process. A process model of film is presented as a way for the journalistic critic to understand film and his/her own place in how a film reaches and communicates to an audience. This information is presented as the first step to educating the film critic toward understanding the communication pattern of film and his/her place within that pattern.

Also as part of this communication pattern the rhetorical approach to criticism by Kenneth Burke is used and adapted to film as a logical, systematic, and critically sound method for the beginning journalistic critic to learn how to think through a film after he/she has seen it. The specific Burkeian approaches adapted to film are the concept of identification and the dramatistic pentad. This rhetorical approach allows for a specific format for dealing with film critically rather than a specific formula for writing criticism. It allows for approaching criticism using logic and facts rather than opinions. It allows for organization, relationships, detail, and interpretations which can go beyond other critical attempts in describing the nature of film. And, the Burkeian approach encompasses the elements of the communication process model of film and translates those elements into a tool most functional for journalistic film critics.

Also included in the dissertation are excerpts from critical reviews of over 75 of the films studied and an analysis of the 1968 film *The Graduate* to demonstrate the complete and functional use of the concepts presented.

PUBLIC KNOWLEDGE AND PRIVATE DISCOURSE: AN ANALYSIS OF INTERNAL RHETORIC IN THE HEALTH CARE SYSTEM Order No. 8027296

KNUPP, RALPH EDWARD, PH.D. *Purdue University*, 1980. 191pp. Major Professor: Charles J. Stewart

This study examines the relationship between one social sub-system, health care delivery, and larger society. The health care system is no longer then unquestioned guardian of the public's physical well-being. In recent years, there has been a change in public perception about health care delivery, a change which creates a new rhetorical situation for medical leaders. This study examines one aspect of the new rhetorical situation, the internal discourse of the health care system, to see how its members "make sense" among themselves of their social and political relationships. The exploration involves two fundamental questions: (1) As public perceptions of the health care system have changed, how, if at all, has the internal discourse of the system changed to maintain a "steady state?" (2) How do different professionals in the health care system view and discuss their socio-political relationships and responsibilities?

THE JUDICIAL OPINION AS A RHETORICAL PERFORMANCE Order No. 8014792

MAKAU, JOSINA M., PH.D. *University of California, Berkeley*, 1979. 141pp.

This dissertation examines how the perceptible expectations of the Court's varied audiences affect the writing of specific types of Supreme Court opinions. Chapter One is a detailed rhetorical analysis of the majority opinion in a particularly revealing landmark case on the questions of what constitutes a case and what are the conditions for the exercise of the judicial role; that is, questions of justiciability. By illustrating the operation of rhetorical invention in an important case, this chapter provides a specific introduction for the more generalized discussions that follow.

Chapter Two applies the analytic perspective of Chapter One to a series of related cases, namely, cases involving governmental regulation of an individual's access to business income and cases involving governmental use of private property. Though the Court uses different notions of reasonableness in these cases, a close look at the rhetoric employed in these opinions illustrates more coherence than is superficially visible.

All groups of related cases do not show such coherence, however. In Chapter Three, a close look at the Court's use of the term "reasonableness" in three types of racial discrimination cases begins to expose some of the problems created by cases which represent conflicting interests and values.

The strategic problems posed by these conflicts become increasingly evident in Chapter Four. Here a discussion of one type of First Amendment case illustrates how the essential conflicts between the interests and values represented in these cases contribute to the ostensible argumentative incoherence of a large group of opinions.

FROM PARADOX TO PARODY: A SOCIO-RHETORICAL THEORY OF COUNTER-INSTITUTIONAL MOVEMENT ORGANIZATIONS, APPLIED TO THE FREE CLINIC MOVEMENT Order No. 8014502

MECHLING, ELIZABETH WALKER, PH.D. *Temple University*, 1980. 317pp.

This study develops and applies a socio-rhetorical middle-range theory about one type of Social Movement Organization (SMO) which I label the "Counter-Institutional Movement Organization" (CIMO). The theory holds that (1) CIMOs face extraordinary internal contradictions as a result of having elected to oppose established institutions while providing services to beneficiaries akin to those offered by the opposed institution; (2) as a consequence of these contradictions, CIMOs more readily than other SMOs increasingly undergo institutionalization; (3) the ideological rhetoric of CIMOs changes concomitantly and predictably with increasing

institutionalization. In these respects, it is argued, the CIMO is not altogether unlike other reformist SMOs; its problems are simply more severe. Hence, the CIMO may be viewed as a consummate case of the rhetorical problems of maintaining an anti-institutional stance while becoming increasingly similar to the institution one opposes.

The research phase of this study focuses on one type of CIMO, the free clinic. Begun at Haight-Ashbury in 1967 as a counter-cultural alternative to the much-despised system of institutionalized medicine, the Free Clinic Movement has nurtured hundreds of autonomous free clinic organizations. Yet, virtually all of them have become increasingly institutionalized and publicly less virulent in their opposition to the "medical establishment." Utilizing field study methods as well as archival analysis of free clinic documents, this study illumines the socio-rhetorical theory about changes in free clinics as a function of increasing institutionalization.

The study focuses on the requirements and problems common to CIMOs, the alternative strategies open to CIMOs as they attempt to solve the problems and meet requirements, and on institutionalization as the predominant strategic choise. The study delineates three stages of institutionalization (Uninstitutionalized, Partially institutionalized and Fully institutionalized), based upon five major indices (stabilized funding source; paid and trained administrative staff; full-time, paid, trained general service staff; specialization of tasks; and career opportunities across and within organization type). These indices are applied to the Free Clinic Movement and to particular free clinic organizations in order to provide an illustrative example of a CIMO undergoing institutionalization.

The study additionally identifies and describes three rhetorics displayed by CIMOs as they evolve through the stages of institutionalization. The middle-range theory developed here states that the Uninstitutionalized stage is characterized by a Rhetoric of Division, the Partially institutionalized stage by a Rhetoric of Amelioration, and the Fully institutionalized stage by a Rhetoric of Respectability.

The study provides an analysis of the rhetorical artifacts of free clinics. Using Kenneth Burke's dramatistic model for reading ideological rhetoric, this analysis involves close textual readings of a sample of free clinic documents from the three stages of institutionalization and from different places and times. The bulk of this analysis is of documents displaying the Rhetoric of Amelioration, which turns out to be the most complex and interesting rhetoric because it must deal somehow with the protracted period of institutional strain and change. This study closes with a discussion of the implications for future interpretive analysis of other CIMOs.

CHICANISMO IN SELECTED POETRY FROM THE CHICANO MOVEMENT, 1969-1972: A RHETORICAL STUDY

SEDANO, MICHAEL VICTOR, PH.D. *University of Southern California*, 1980. Chairperson: Professor Walter R. Fisher

Mexican Americans settled uneasily into marginality as citizens until the 1960s when the Chicano Movement took shape to protest government policies that led to social, economic, educational, and political injustice.

Chicano protest against assimilation and oppression was grounded upon the concept of Chicanismo. To awaken and develop that identity among Mexican Americans was the primary objective of Chicano movement rhetoric. One of its principal forms of expressing Chicanismo was poetry. This study examined the nature and functions of that literature, focusing on themes, images, and language. Poetry was selected from anthologies of Chicano literature and publications associated with the movement.

Four dominant themes are detailed and analyzed: the movement, the barrio, the Anglo, and Chicanismo. The theme of the movement was that Mexican Americans delayed their protest so long that their cultural survival was endangered. The image of the farmworker dominates this theme, symbolizing the essential humanity of all Mexican Americans. The farmworker was a positive model for the movement. The barrio theme concerned the lost and ruined homeland of Chicanos. The mythic image of Aztlan was used to symbolize Paradise Lost. The pachuco image symbolized the emergent Chicano spirit but it was a flawed image, the pachuco a tragic hero. Outside control of the barrio was seen as the source of the poor conditions under which Mexican Americans lived. Aztlan, on the other hand, was a place lived in one's heart and provided hope. Chief images of the Anglo theme were the devastating effects of assimilation and the Anglo as Devil. The image of the vendido, the cultural sell-out, was seen as evidence of the devil's power. While the Anglo appeared unredeemable, the vendido was considered a symbol of hope. The theme of Chicanismo was pervasive throughout the poetry of the movement. Central to this theme was the Indianist image, symbolizing a "true" Chicano identity and the necessity of cultural separation to ensure cultural survival. Chicanismo was seen as requiring an act of faith which could only emerge from within individuals.

The language of Chicano poetry was characteristically a "mezcla," a style marked by code-switching. Mezcla was the instrument through which ingroup and outgroup relationships were defined and created. Used rhetorically to separate Chicano from antichicano voices, ideas, and values, it served to select its own audience by speaking the vernacular idiom which is uniquely Chicano.

THE GRAMMATICAL STRUCTURE OF ORATORY

Order No. 8021271

SMITH, MILDRED CASSANDRA FOSTER, PH.D. *Georgetown University*, 1980. 311pp.

This thesis represents the results of a computer-aided analysis of aspects of speeches of the Reverend Martin Luther King, Jr. Specifically, the analysis has investigated the occurrence of indicators of the efficiency function--tools facilitating the comprehension of a discourse by a hearer or reader--in four speeches of Dr. King.

Contrary to the expectations of many who anticipate complex grammatical structures in the discourse of those who are speechmakers before many and diverse audiences, this study has demonstrated that the speeches of Dr. King are replete with simple structural devices--sequential clauses as opposed to embedded clauses, sentences in which there are clear linkages between clauses, and clear linkages between sentences, to name a few.

The analysis of the texts of Dr. King was accomplished in part by a computer program which used as input a surface semantic description of a sentence as a basis for predicting the syntactic function of elements of the sentence.

SOCIAL JUSTICE: AN INTERPRETATION OF THE RHETORIC OF LEGAL JUSTICE AND THE RHETORIC OF MORAL JUSTICE

Order No. 8021641

STREET, NANCY LYNCH, PH.D. *University of Colorado at Boulder*, 1980. 208pp. Director: Dr. Donald K. Darnell

Persons in communication hold the view that persons are choice-makers. Aristole posited that the function of rhetoric was to present all sides of the question to insure that the better course of action would be selected. Choice exists at both the conceptual level--which philosophy does one adhere to; and, at the strategic level--how does one promote change? Presumably, choicemaking is also guided/based on one's operant value system. When people choose to change the dominant (societal) value system's conceptual premise or its application, society experiences a social movement.

The social movement's rhetoric is concerned with two seminal terms: justice and equality. Society's rhetorical posture is consumed by the same two terms. However, the rhetoric of each group connotes two different concepts of justice and equality. The first position I call the "rhetoric of moral justice;" the latter position is designated the "rhetoric of legal justice." Both groups tend to justify their interpretation by reference to the Constitution, resulting in a rhetorical by-pass, negating the possibility of "talk" as they do not share a frame of reference.

Using the historical method, I conclude that the dominant value base in this society is Hobbist and individualistic, creating a private society. Social movements tend to urge a value perspective based on personhood (equal concern and respect for all) and a social union. Having identified these two positions, I analyze the various institutions responsible in this society for the conduct and implementation of public policy. I also discuss strategies and options available to the social movement, concluding that social change in the Eighties can only occur if the rhetoric of the social movement, concluding that social change in the Eighties can only occur if the rhetoric of the social movement is grounded in both legal and moral justice.

EVALUATION OF NONCONTENT SPEECH ACCOMMODATION

Order No. 8021517

STREET, RICHARD LEWIS, JR., PH.D. *The University of Texas at Austin*, 1980. 102pp. Supervisor: Robert Hopper

The purpose of this study was to examine the evaluative consequences of noncontent speech accommodation. The accommodation perspective holds that communicators have motivational reasons for adjusting their speech toward one another. It also posits that moves toward similar speech styles (i.e., convergence) are more favorably evaluated than moves toward dissimilar (i.e., divergence) speech. The evaluation aspect of the accommodation hypothesis has received support primarily in content dimensions of speech (behaviors related to "what" is said such as degree of self-disclosure, lexical choice, and content detail in explanations) as well as with language choice. However, research on evaluations of noncontent speech (behaviors related to "how" speech is made including speech rate, utterance duration, accent, pause length, vocal intensity, etc.), not only is sparse but offers contradictory results.

To further develop the accommodation perspective in the realm of noncontent speech, four levels of accommodation were identified--convergence, partial convergence, maintenance, and divergence. It was hypothesized that different levels of noncontent speech accommodation would produce significantly different evaluations. In particular, convergence would be perceived more positively than maintenance or divergence. In addition, it was predicted that there would be significant interaction effects as a function of various combinations of noncontent speech accommodation.

Subjects were 665 undergraduates enrolled in basic speech communication courses at a large southern university. Dependent measures included an array of evaluative items taken from language attitude and accommodation studies. Independent variables were three noncontent speech behaviors--speech rate, response latency, and utterance duration--accommodated in four levels. Eight male role-players produced 64 fact-finding interviews, each having some level of accommodation for each of the three behaviors. Subjects listened to one interview then filled out the evaluative items.

Results of a factor analysis indicated an optimal two factor solution. One factor, labeled *positive-negative affect*, accounted for 45% of the variance. The other, called *confidence-eagerness*, explained 12% of the variance. MANOVA results indicated that all main effects were significant except speech rate for the *confidence-eagerness* measure. Thus, strong support was offered for the first hypothesis. Regarding the interaction predictions, only two were significant--speech rate by utterance duration for both the *positive-negative affect* and *confidence-eagerness* measures.

Several generalizations were made concerning expansion of the accommodation theory. (1) As opposed to content dimensions of talk where a premium is placed on similarity, communicators appear to tolerate differences in noncontent speech though moves toward similarity produce somewhat more favorable responses. However, divergence or moves toward dissimilarity, elicit markedly negative evaluations. (2) The nature of the relationship between level of accommodation and evaluation is in part a function of the behavior accommodated and of the evaluative measure. (3) The speech rate by utterance duration interaction is perhaps indicative of the interface between role expectations and accommodation influences. In particular, it appears that interviewees who adhere to appropriate role behaviors (such as faster speech rates and longer utterance durations compared to the interviewer) or match the interviewer's speech rate and turn length are perceived most favorably.

STATESMANSHIP, RELIGION, AND THE GENERAL WELFARE: THE RHETORIC OF HENRY A. WALLACE Order No. 8015334

WEILER, RICHARD MICHAEL, PH.D. *University of Pittsburgh*, 1980. 220pp.

This dissertation treats the rhetoric of Henry A. Wallace as it relates to his advocacy of the political philosophy of liberalism. The historical period covered corresponds to the years of Wallace's prominence as a national political figure, 1933-1948. Its purpose is to analyze Wallace's public rhetoric not only in the context of a few major rhetorical events such as widely known speeches, but in the broader context of a fifteen-year period of the consistent advocacy of a coherent political philosophy. No attempt is made to document a detailed history of Wallace's political career during this period. Historical events are emphasized only insofar as they relate to Wallace's public advocacy of liberalism, and to the counterarguments of his opponents.

The economic aspects of the subject matter of Wallace's speeches is given the greatest emphasis. It is argued that economic concerns are central to Wallace's liberalism, the liberalism of nineteenth-century England and America. That liberalism is presented as the political philosophy of middle-class capitalism, one that defines good moral character according to traits characteristic of the small-scale entrepreneur, and that opposes those sources of authority that have acted to limit commercial freedom. Wallace's major contributions to national political discourse are placed within this framework. His public speeches are the chief sources used, along with supplementary material from his several books, from his statements to the press, and from his diary covering the years, 1942-1946.

Where specific speeches are isolated for analysis, traditional categories of speech criticism are employed. These include analysis of subject matter, delineation of recurrent themes, analysis of compositional style, analysis of effectiveness of oral delivery, and audience analysis.

Four positions are examined and defended. First, the essence of nineteenth-century liberalism was the economic philosophy of middle-class capitalism. Second, Henry A. Wallace was essentially a defender of that philosophy. Third, the period of Wallace's rise and decline in national political affairs coincided roughly with the declining relevance of nineteenth-century liberalism to American economic life. Finally, this parallel decline was mirrored in the willingness of Wallace's liberal critics to defend the benevolence of corporate business power.

THE RHETORIC OF HOLOCAUST SURVIVORS: A DRAMATISTIC PERSPECTIVE Order No. 8025169

WEISMAN, ERIC ROBERT, PH.D. *Temple University*, 1980. 399pp. Major Adviser: James W. Chesebro

This work examines the memoirs of five Holocaust survivors in order to answer the question "What rhetorical strategies did concentration camp survivors employ in order to transcend the physical and symbolic abuse to which they were subjected?" A pentadic analysis of Viktor Frankl's *Man's Search for Meaning*, Eugene Heimler's *Night of the Mist*, and Primo Levi's *Survival in Auschwitz*, Micheline Maurel's *An Ordinary Camp*, and Elie Wiesel's *Night* leads to the conclusion that concentration camp survivors adopted a purpose-centered orientation, a profoundly symbolic and often mystical orientation that enabled them to redefine and thereby cope with the sheer and literal Hell that was their situation.

Each of Kenneth Burke's five pentadic elements serves as a distinct substantive frame for analyzing the situation and the discourse of concentration camp victims. It is observed that the Nazis were able to control only four of the pentadic elements. They were able to control the actions ("act"), environment ("scene"), identity ("agent"), and tools ("agency") of the concentration camp prisoners, having created what was almost a perfect deterministic box. What remained beyond their diabolically dominant reach, however, was the pentadic element "purpose." This was the only motivational resource that the Nazis were unable to manipulate directly. It is discovered that the pentadic term "purpose" characterizes the discourse of those victims who survived.

The survivors employed a rhetoric of transcendence in order to maintain their spiritual, moral, and physical selves in an unimaginably oppressive environment. Among the survival strategies employed by the survivors were such purpose-act counterstatements as Ritualistic Catharsis, Acts of Kindness, Religious Discourse, Commitment to Future Projects, Humor, Dreaming, the Contemplation of Loved Ones, Unarmed Active Resistance and Armed Resistance, and the Vow to Bear Witness. Representing a purpose-scene ratio were survival strategies herein labeled Evocations of the Homeland, Communion with Nature, and Universal Oneness. Purpose-agency strategies included "Organizing," Laws and Customs, and Primitive Ingenuity. Purpose-agent strategies included Comradeship and the Transcendent Self.

From a larger perspective, this dissertation involves a dramatistic progression which is highlighted by two corresponding sets of Burkean terms: *Chart-Prayer-Dream* and *Pollution-Guilt-Purification-Redemption*. Chapters three and four feature the survivor's "charting" of the basic reality that was met at the concentration camps. It is at this stage that the prisoner experienced and described "pollution" and attributed "guilt" for this pollution. (It is the pollution chapter that explores the massive agony that the prisoners suffered as a result of Nazi control over their actions, environment, identity, and tools. The guilt chapter, employing an agent-centered perspective, assesses three parties: the executioners, the spectators, and the victims.) Chapter five features the prisoner's "prayer," his or her petition to a God figure, a request for support. It is at this stage that the survivor, by practicing a form of mysticism, attained "purification." (It is the purification chapter that assesses the prisoner's life-sustaining, purpose-centered discourse.) Chapter six features the survivor's "dream," his or her vision of a new order. It is at this stage that the survivor attempts to experience "redemption." The redemption chapter assesses several redemption-denying acts chosen by some survivors. Among these are Suicide, Silence, and Madness. This chapter also assesses various incomplete visions, among which are included Israel, the Eichmann Trial, and a Universal Moral Crusade. Finally, the redemption chapter includes an exploration of a Romantic Vision embraced by some survivors. This vision is characterized by three themes: a Refusal to Despair, a Reaffirmation of the Existence of God, and the Logotherapeutic Spirit. Chapter seven closes the dissertation with a discussion of a post-Holocaust Jewish Consciousness.

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